DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1859.

A Call upon the Parishes.

We call for an earnest and immediate attention to the following appeal for our Domestic Missions. We would keep it before the Church, that so large a number of her parishes, as yet, do nothing for the calls and wants of her great and ever-growing Missionary field. We have a continent committed to our charge, such as no other branch of the Christian Church ever had to care for and to cultivate, for our country, for God, and for eternity. See how it stretches far and wide. See how it grows with every year. See how it is filling up with millions upon millions of immortal souls. See how it is pressed and surrounded by gathering dangers. See what a prospect it holds out for faithful effort and the patient perseverance of prayer and love!

And yet the Church is only half awake to this great field, this high, absorbing, and constraining theme.

When only 600 parishes have answered to her loud and earnest call, and nearly 1,500 are either silent, or asleep, what shall we say? What can we do? Shall we sit

down discouraged, or give up in despair? By no means. We have some tokens of a better day; we hope and pray for more, and brighter and better.

All other interests of the Church depend upon a Missionary spirit, true, deep, enlarged, comprehensive, warm, active, believing, and fruitful. Without it, there is not, either in the Church, or the parishes, or the people, "the mind that was in Christ Jesus." That mind and high example cry, "Look not every man on his own things, but every man also on the things of others." This brings with it its own reward, in enlargement, and blessing, and exaltation, and life, and love, and peace, and holiness, and heaven. Without it, all is narrow and dead. The circumference of our sympathies and efforts is contracted more and more, until it only surrounds the *little centre of self*, whether in the person or parish; and, *then*, both parishes and people may together cry, "My leanness, my leanness, woe unto me." But we hope for a different spirit; we look and long for a far more blessed issue. Our city Missions, and our Diocesan Missions, want quickening, and enlarging, and sanctifying, by the general Missionary spirit which comes from God and heaven, "for God is love;" and the grace and love of heaven are free as the air, swift as the light, and powerful as the God who made the air; the light, the heart of man, the love of Christ, the richness, freeness, and fullness, of the grace that is in Christ Jesus.

Then let us all wake up, and gird our loins, and unite our hearts for better, higher, holier, more successful efforts than we have ever known. It is a stirring time both for the world and the Church. God is overturning, and overturning, and overturning; Time is ripening its fruits; and eternity is hastening on its issues. Then, let us hear and heed the voices from the wilderness, and the voices from Eternity; and let our united cry, in prayer, and faith, and love, be more and more for our country, for our God, "for Christ, and for the Church, for the souls of men," and for the glories and crowns of eternity.

DOMESTIC MISSION ROOMS,
NEW-YORK, *July 5th,* 1859.

REV. AND DEAR SIR :—The earnest desire of the Domestic Committee to do its work fully, and to draw out all the Parishes, must be our apology for again addressing you. But three short months remain before the meeting of the Board of Missions, and of the General Convention, and yet only 667 parishes have, in any way, contributed for our general Domestic Missions, either directly to our Treasury, by special contributions ; or through the Episcopal Missionary Association ; while the large number of 1,459 parishes yet remain to be heard from, before the current year shall close. The following table will show the number of *contributing* and *non-contributing* parishes in the several Dioceses, thus far during the present year, since October 1st, 1858 :

List of Contributing and Non-Contributing Parishes, from October, 1858, to June, 1859.

DIOCESES.	Contributing.	Non-Contributing.	DIOCESES.	Contributing.	Non-Contributing.
Maine	6	10	Texas	4	23
New-Hampshire	5	8	Ohio	19	75
Vermont	13	20	Illinois	18	54
Massachusetts	22	47	Kentucky	12	16
Rhode Island	15	16	Tennessee	5	17
Connecticut	49	70	Michigan	13	28
New-York	85	185	Indiana	5	25
Western New-York	59	92	Missouri	12	15
New-Jersey	21	59	Arkansas	1	8
Pennsylvania	55	133	Wisconsin	18	22
Delaware	8	18	Iowa	6	23
Maryland	43	128	Minnesota	10	14
Virginia	59	125	California	5	9
North Carolina	20	43	Oregon	2	3
South Carolina	26	50	Washington	1	2
Georgia	8	15	Kansas	1	7
Florida	6	17	Nebraska	1	3
Alabama	14	23			
Mississippi	9	30		667	1459
Louisiana	11	36			

We know the many claims, local, diocesan, and from other quarters, which press upon our Clergy and their parishes, yet surely we may hope for and ask a place in the interest and contributions of the people, for that important department of her Missionary work, which, by the authority of the general Church, is committed to our charge, and commended to the sympathy and liberality of all her members. We ask, then, earnestly and affectionately, for a contribution from your Parish, large or small, before our current year shall close with October 1st. If you cannot make a

definite collection for our cause, can you not send us a contribution in some other way—from one or more individual members of your Parish, or from the offerings of your Sunday-School? What is to be done must be done quickly, and the value of the aid to be received, will be enhanced by its prompt and cheerful response to this our earnest call. Our worthy band of faithful and needy Missionaries, and our ever-growing field, cry in *our hearts* and *yours*, for ready sympathy and timely aid. Do for us what you can, and send us the proof of your love, and may God bless and reward you in the fulfilment of his own most true and precious promise, "He that watereth, shall be watered also himself."

In behalf of the Domestic Committee.

ROBERT B. VAN KLEECK,
Secretary and General Agent.

Remit to Isaac Seymour, Esq., Treasurer Domestic Committee, 44 Wall-street, New-York.

COMMITTEE FOR DOMESTIC MISSIONS.

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Rev. R. B. VAN KLEECK, D. D., *Secretary and General Agent*, 17 Bible House, Astor Place.
ISAAC SEYMOUR, Esq., *Treasurer*, 44 Wall-street, New-York.

This will be sent to all the Clergy, in grateful acknowledgement to those who *have contributed*, and in earnest hope to those who *have not yet remembered us.*

California.

EXTRACT from the address of the Rt. Rev. W. Ingraham Kip, D. D., to the Convention of California, in Grace Church, Sacramento, May 4th, 1859:

"These, my brethren, are all the points which occur to me connected with the interests of our Diocese. We are, I trust, advancing, though our progress is necessarily slow. Were this Diocese within a few days' travel of the Atlantic coast, with the present openings for founding the Church, the number of clergy would be more than doubled in the next three months. As it is we are cut off from our brethren at

the East. It is too long and expensive a voyage for many who would willingly come, were it practicable. And so men labor on and pass their lives in little parishes at the East, only 'strengthening the things which remain,' while from their own homes the tide of population is rolling on to the Pacific coast, and thousands are gathering here, yet 'no man careth for their souls.'

"Thus, each year the labor of founding the Church becomes more difficult. Our people come from the older States, most of them accustomed to the weekly ministrations of the sanctuary, and for a time they feel the loss. But months expand into years, during which they hear no sound of the Gospel, until at last they cease to feel the want. Indifference creeps over them, and immersed in that struggle for wealth which in this land is sweeping all before it, they sink to the level of those about them, and become entirely 'of the earth, earthly.' Their children are growing up with no religious influences about them, and thus the task of reclaiming the next generation to the fold of the Church will be as difficult as that of winning the heathen to the claims of Christianity.

"There is, my brethren, no exaggeration in this language. I could tell you of instances among the scattered inhabitants of our valleys and mining camps, where the rising generation were found to be in a state of virtual heathenism—where they had never heard of the Ten Commandments or the scheme of Redemption, and scarcely knew there was a God. And yet, to meet the religious wants of these, our own brethren; to stem this torrent of worldliness and infidelity which is pouring in upon us; to make this rising empire a Christian community; what is the Church doing? Why, to teach the solemn truths of our faith in a Diocese nearly one thousand miles in length, where on the one side Asiatic idolatry is pouring in upon us, and on the other we have pressing on us the abominations of Mormonism, there are less than a dozen Parish Ministers.

"But I will not consume your time by dwelling on this sad view. Often, as during the past year I have returned home from my labors, I have felt utterly disheartened. And nothing has tended so much to increase this feeling as the apparent impossibility of causing our brethren at the East to realize the true state of matters on the Pacific. There are a dozen sects, each of which contributes more to propagate its tenets in this land than is given by our brethren throughout our whole country to establish here the true Gospel and the Church. In fact, while here 'the ways of Zion mourn' because we have neither men nor means to 'go up and possess the land.' I am receiving constant appeals from the East asking for aid to Church enterprises in our older Dioceses. They remember only that we are living in a 'land of gold,' but forget that it is a land of intense worldliness, and that the gold is devoted to every purpose but that of the Church.

"And yet the young men who each year leave our seminaries, prefer to remain amid the refinements and the easier labors of the East. There they erect altar after altar, and the watchmen are near enough to cheer each other by their voices. But here we pass through large tracts of country, and no 'church-going bell' is heard—no incense rises to Heaven from assembled worshippers—no voice of spiritual warning breaks in upon the silent desolation. The laborers are few and far distant from each other, and we cannot even adopt the rule of our Lord, sanctioned as it is by every principle of our nature, 'to send them forth two and two.' Their souls, therefore, faint within them, as they work on without sympathy from each other, and perhaps scarcely meeting their brethren face to face, except when they come up to this our annual gathering.

"What then shall the issue be? When another generation has risen upon this coast, and these rich valleys are teeming with human life, shall this be a Christian people? Alas, brethren, we cannot tell. We shall be in our graves before

this problem is worked out; but our children and our children's children may have reason to mourn in bitterness that the Church now appreciates so little the mighty issues which are at stake."

Letter from Bishop Scott.

The Bishop is on his way. A warm welcome awaits him.

Portland, Oregon, *7th June*, 1859.

My Dear Dr.: Having just returned from a very pleasant visitation up the valley, I am in receipt of your favor of the 4th ult. Thank you for the kind interest in St. Mary's, Eugene.

God willing, we go in the steamer two weeks hence, and if prospered, will see you two weeks after you receive this. How sad—the death of Bp. Doane, Dr. Wilson, Dr. Johns! And speedily we must all follow! May we be ready for our account. Yours faithfully,

Thomas F. Scott.

Kentucky.

Versailles—Rev. J. W. Venable.

The time has arrived for making my semi-annual report, and I am gratified at being able to say that our prospects are still encouraging, and that the Divine blessing seems to attend every effort made by us for the cause of Christ and the Church. The Ladies of the parish are making an energetic and successful movement toward providing a parsonage. They have already obtained about $2,000 for this object, and intend to carry it through. It will not only render the missionary more comfortable, by providing a home for his family, but add to the permanency of the Church. The Bishop visited us in May, and confirmed *five* persons. Two other candidates were prevented from receiving this apostolic rite. But *one* of the seven was trained in the church. Besides my regular parochial duties, I have preached twenty-nine times in other parishes, chiefly on missionary duty, during the year ending in June. I have recently consented (at the request of our Missonary Convocation) to extend my field of labor, so as

to include the Mission at Harrodsburg, about thirty miles distant. This is a promising field, and I am encouraged to hope for the successful establishment of the Church in that community. The joint care of the two congregations will fill up all my time, and constitute a very important and interesting charge. The people in Harrodsburg are still compelled to worship in the court-house, under many disadvantages, and are now making a vigorous effort to raise funds for building a church. Are there not some wealthy readers of the "Spirit of Missions," who feel interested in the general mission work of the Church, who will manifest their interest by helping this worthy little flock to build a house where they may worship God "in decency and order?" If there be any whose hearts incline them to aid this enterprise, let them remit their offerings to me, and they shall be speedily and faithfully applied to this much desired-work.

Minnesota.

Winona—Rev. B. Evans.

Divine Service has been held in Winona every Sunday morning, with the exception of three Sundays. We need a more central position. Our Hall, though large and neatly fitted up, is too much out of town. We are on the western bank of the Mississippi, and subject to the inconvenience of high water in the spring. For three Sundays the floods shut us out.

There is no lack of *good will* in the churchmen of Winona, to provide a more suitable place, or to build a church, but at present they lack the means.

In Minnesota City, one service a month; large and attentive congregations.

In Stockton, where, as I told you in last report, I had organized a parish, and called it Trinity Church, we have good encouragement. Baptized *four children* and *five adults*.

Two gentlemen of the parish are about presenting *five lots* for church and parsonage, *twenty lots* to be sold and the avails applied toward erection of buildings; also $200 for same purpose, and *eighty acres* of farm land for a glebe.

We have no money, no purchasers of lots, or I would attempt to build immediately. Must wait patiently; yes, with a *Western patience*.

St. Peter—Rev. E. Jones.

I am about starting for our Convention at St. Paul. We expect to go into the election of a Bishop; and we hope and pray the Lord may send us a chief Pastor suited to the work.

The Bishop (Kemper) has lately been with us. I went with him down the river as far as Shakopee. His presence and counsel have been a great comfort to me.

I have not time to give a detailed report of my work, but reserve it for my annual report in September.

The times are hard with us, and my people are less able than at any time before to do largely for my support ; still we are getting on pretty well.

Missouri.

Weston—Rev. F. R. Holeman.

Though we are by no means through with our difficulties, still by the 1st of August we expect to have our little church finished and consecrated. The cost has been more than double what it was expected to be, consequently we will have a debt of over two thousand dollars upon it.

After the church is paid for, our position here will be a strong one. We have a neat little parsonage, with an acre and a half of ground, in a pleasant part of the city. We have room enough for a church school for girls, which we are trying to establish here, and also for our parish school. The whole church property, valued at what it cost us, would be worth over $7,000.

As they are now putting the roof on the church, I hope in my next report to tell of its consecration.

St. Joseph—Rev. W. R. Pickman.

Thus far I have cause to feel encouraged with my work, and to thank God for all his goodness to me since I entered upon my labors as your Missionary at St. Joseph. The congregation, which was small, has gradually increased, until the average attendance is about two hundred and fifty.

For several years the Church labored under great disadvantages, principally because of the difficulty in procuring a suitable room for holding services. Last summer, a neat, though not very churchlike building, was commenced, and, on my coming here, I found it completed, with the exception of the interior. It is now quite finished, and the interior arrangements are very neat and appropriate. Since my coming, regular services have been held every Sunday, during Lent, every Wednesday and Friday morning, and on Friday evenings a lecture.

St. Joseph numbers 10,000 inhabitants, and is rapidly increasing. It may be a matter of surprise that so large a place should require the

amount of assistance which it is now, and has been, receiving from the Missionary Board. The statement of a few facts will, however, show why this assistance is required. In the first place, the expenses of living here are greater than in any place I have ever known. Then there are few in the Church who are able to contribute much to its support. Again, the population of all Western towns is very fluctuating. Now, I am glad to say, people are settling permanently here, and it is to be hoped that in a year or two this parish will be contributing to, instead of receiving from, your Board.

Our church building stands in about the centre of the town, which extends, either side, one mile. The town is quickly being settled; and if we could establish a chapel at either extremity of the city, so as to have the church at the doors of the people as they come in to swell the population, we should lay a foundation for our Zion such as has never before been laid in any Western city.

Oh! for some large-hearted churchman, who would come boldly forward and say: I will give three or four thousand dollars for these chapels in this new city, which is just springing forth in the far West; I will be God's instrument in giving the Gospel to those strangers who are flocking from the East to make their home in St. Joseph.

Here is a city just starting into its vigorous growth. Hither come your poorer brethren from your Eastern cities, men of all trades and professions, to seek new homes. Oh! that we could meet them as they come and show them the old paths of the Church; that we could bring the Gospel to their doors; and that the Church might be the first to welcome them with that service to which the Christian heart must ever cling as the loveliest and most hallowed of its past memories, as among the dearest of its present privileges.

Maine.

Brunswick—Rev. Edward Ballard.

The condition of the parish has continued to be encouraging, and even more so than was indicated in the last report. A few families have been added to the parish, and the attendance on the services, both on the Lord's day and on other days for which the Church has appointed special services, has been much increased. The largest congregations now are nearly three times as large as were the largest congregations for several weeks after the present occupant of the station took it in charge. The number of communicants has more than doubled during the year; and the religious interest in the parish has been very gratifying. The Sunday-school has also increased; and, in the care of constant and

devoted teachers, is imparting faithful instruction to the lambs of the flock. The library has been replenished, indeed almost made new, by a donation from the neighboring parish of Bath, and a gift of about eighty volumes from the rector of the Church of the Transfiguration, New-York ; and thus a much lamented need has been liberally and well supplied. The Board of Missions of the Diocese has recently held one of its best meetings here, and the influence in behalf of the Church has been peculiarly gratifying. The spirit in the congregation has been harmonious; and in the community there have been exhibited many indications of a kind and generous feeling.

The Ladies' Sewing Society has been industriously engaged in paying off debts, contracted in past years, and when all these are discharged, they will cheerfully engage in labor for the present and future welfare of the parish. A large number of the students from the college attend the services, and several here have formed their first acquaintance and interest in the Church. One, recently a communicant of several years among the Congregationalists, will probably soon be a candidate for orders. The proximity of the parish to this college furnishes a good opportunity for many of its members to learn the excellence of our institutions, with their reasons, who, after leaving their academic studies, might never be as well favored again.

Michigan.

Owasso—Rev. H Banwell.

It affords me pleasure to report to you the improved condition of affairs at this station. The prospects are far more encouraging than when I last wrote. A greater degree of interest is now manifest among the people, and more earnest efforts are being made for promoting the welfare and prosperity of the parish. Since my last report, regular services have been held twice on each Lord's day, as well as throughout and after the season of Lent, on Wednesday evenings and Good-Friday. The attendance on these services has been uniformly good, and many, through their instrumentality, have been led to consecrate themselves to God in the ordinances of His church ; and for the divine blessing thus attending my labors, I have cause to be thankful.

Twenty-five persons, including those at Fentonville, have ratified their baptismal engagements in the apostolic rite of confirmation ; several of these I baptized but a short time previous.

We are still without a suitable place in which to worship; yet we are better off in this respect than formerly, having succeeded in procuring a

public hall, though in the third story. Steps are now being taken for collecting means for the erection of a church edifice ; but as few of us have ability to contribute much for this object, our success must depend in a great measure on the liberality of friends abroad.

I continue to hold services at Fentonville every two weeks, and sometimes oftener. The Church has here already some warm adherents, and we shall soon have a foundation for a flourishing parish. I have also officiated at St. John's, Corunna, and other towns in the vicinity, on several occasions, endeavoring to make known "the truth as it is in Jesus."

It is much to be lamented that more laborers cannot be found for this important field. Of the many towns that I have visited within a distance of 80 or 90 miles, there is scarcely one where the Church is not warmly welcomed. In most of these places regular services are earnestly desired, and would ultimately be well supported.

At one thriving village named Saranac, nearly 60 miles west of here, I found a little band of devoted people, who have been long anxiously waiting for the visit of the Missionary. Until the time that I held service there, no clergyman had called on them. They mourned greatly over their privations, which they feel the more severely, having been formerly members of parishes at the East, and there accustomed to enjoy all the privileges of the Church. A service, even once a month, would be to them a source of highest gratification and comfort. There are two other fine growing villages that might be connected with this, and form a good Missionary station, the entire distance being only 17 miles.

I should have mentioned that one of the ladies in the village above alluded to, has undertaken the establishment of a Sunday-school, and several children have been already gathered in, who are carefully instructed in the principles of our holy faith.

That something may be done ere long toward supplying these destitute places is my earnest prayer.

Marquette—Rev. H. Safford.

LAKE SUPERIOR.

All things considered, your missionary at this far-distant station has good reason to be encouraged. He has, indeed, his trials ; but what missionary has not? His very profession summons him to "endure hardness as a good soldier of Jesus Christ." His is at all times a field of peculiar trial, surrounded as he is by the few who understand the principles of our beloved Church, and obliged to encounter the prejudices of the many. Yet his is, after all, a blessed vocation, and brings with it its own reward.

His brethren may forget him, and perhaps suffer him to toil on amid many privations, yet the Lord of the Church, who has called him to be a soldier, remembers him in great mercy, and will give him his hire, if not in this world, in that blessed land whither he does not expect to arrive unless it be through much tribulation.

As we have already said, we have reason to be encouraged. Our congregations have never been better than at the present time ; and we think there is in the community a growing attachment for the services of our Church. Our village is also on the increase, as it regards both wealth and population ; and the day is not far distant when, with the blessing of God, we may expect to have a strong parish at this point.

Wisconsin.

Green Bay—Rev. E. A. Goodnough.

I HAVE just returned from Convention. Having had a pleasant vacation of four days, I feel renewed energy to take hold of, and do my duties as a soldier of the Cross.

After visiting and conversing with my bishop and brother clergy, who are occupied in the white field, hearing of their successes and encouragements, I rejoice to return to my quiet mission, and lead my red brethren to the Master in love and confidence.

The Mission still continues to prosper in spiritual things. There has lately been an atrocious attack made upon the members of the Church of Christ belonging to this Mission, as well as upon the Missionaries of Christ, who have preached to these Indians the Word of Life, through good and through evil report, but who have now gone to their reward ; having fulfilled their promises, and made good proof of their faith and piety, but, "though they are dead," as one of my Indians said, "and cannot speak in their own defence, their works still live and shall speak for them."

How sad it is that those who profess to believe the Gospel should deem it a duty to proclaim the faults of others who profess to believe in the same Gospel, when that Gospel teaches us to speak evil of no man ; to forgive those who trespass against us seventy times seven if necessary, and to love our neighbor as ourselves. But when falsehoods and slanders are published by one Christian against another, it seems to be more wicked than though a heathen should do so.

The school-house is now finished externally, except painting, &c. The money the friends of the Mission have sent to me, to aid in building it, is now all gone. I hope they, or some others, will send me enough more

to finish the inside before fall. We heartily thank those who have helped us to build the school-house, and pray that the blessing of God may be with them always.

Illinois.

Dixon—Rev. J. Wilkinson.

Since my last report to the Committee, I have been absent from my parishes on two different occasions; with these exceptions, I have officiated regularly twice each Sunday in Dixon and once in Grand Detour. During Lent, I read prayers in St. Luke's, Dixon, daily, with a lecture on Wednesday evening. Since Easter, I have morning prayer each Wednesday.

I reside in Dixon, and devote the principal part of my time to this parish. The number of communicants reported October, 1857, was 17; September, 1858, I reported 21. I now report 36; having lost, by removal, in the meantime 15. The whole gain for the year, therefore, is 30, of whom 25 are new communicants.

While thus growing in numbers, we have not increased in wealth, and for the present we must depend upon the Board for assistance. When the West recovers from the effects of "the hard times," we, in common with others, hope to repay freely that which we have so freely received; but that time is not yet. We want men and we want means to extend the Church in this Diocese and throughout the West—had we these, there would be no limit to her growth and expansion.

Sycamore—Rev. W. H. Roberts.

Since my report last December, there have been some things to discourage and many things to encourage your Missionary.

The Church in this Diocese, especially in the smaller parishes, and at Missionary stations, has felt very materially the financial depression. But we are anxiously looking forward for better times in this respect.

There have been during the past six months *ten* persons grafted into the body of Christ's Church, by the Holy Sacrament of Baptism—six infants and four adults; ten, also, have received the sacred rite of confirmation. These results, to your Missionary, are truly cheering, indicating that through God's blessing his labors have not been in vain.

I have continued to prosecute my missionary labors in different parts of the country, especially in Cortland, four miles south, as strength and ability would permit.

As the town of Sycamore increases in population and importance, more and more of the time and labor of the Missionary are demanded in the immediate vicinity of the Church and town. A perfectly free and simple presentation of the truths of the Gospel and the Church, coupled with love, has been our course. We believe it to be the safe plan, the only one calculated to establish the Church upon a solid and permanent basis.

Georgia.

Marietta—Rev. S. Benedict.

This parish is situated in the Cherokee country. More than a thousand feet above the ocean level, this region enjoys a climate unsurpassed for health and comfort. It is yet a new country. Less than twenty-five years ago white occupancy began.

The Church is little known throughout the whole of Cherokee Georgia. The people in this vicinity know little, and care less, of her ways and claims. Still there is among them no settled hostility to our communion and worship, but no small degree of prejudice against us, and ignorance of what we teach and believe. They are, however, willing to hear. I have made a few excursions into the surrounding country, and intend to do so as much as possible through the summer.

We are really less strong than four years ago. Deaths and removals have thinned the ranks of our communicants, and reduced their number to nearly two thirds of what were reported in 1855. Now, however, the prospect seems to brighten. The parish has been, within six months, entirely freed from debt. Accessions are being made by removals and by confirmation. Under the pressure of debt last year, it did indeed seem necessary to depend upon assistance from abroad. Without our knowledge, application was made to the Domestic Committee, and the rector was recognized as a Missionary. But having cancelled a debt of more than one thousand dollars; having now, unencumbered, a church and comfortable parsonage, and encouraged by a brightening future, the vestry instruct me to resign my appointment. We are thankful for the kind offer of assistance, but more thankful that it is not needed. I am instructed, also, to decline to receive even the salary now due. Please use it for the benefit of some of the many parishes and Missionary stations who need more than your limited treasury can bestow. If it is mine to dispose of, I will suggest that it be sent to Bishop Scott, of Oregon, the first, and the most successful Rector and Missionary in this place.

Alabama.

Auburn—Rev. Edward Denniston.

Since my last report, our beloved and indefatigable bishop visited us. There were not as many candidates confirmed as we expected, several being prevented from sickness and the inclemency of the weather. We hope, however, at his next visitation to have a goodly number presented for the "laying on of hands." We are about making an effort to raise funds toward the building of a church at one of the stations, and have no doubt that with reliance on Divine grace, we will be successful, and have a church begun, if not completed during the coming year. There are now six stations where I officiate on Sundays, and sometimes on week days. These are almost too many for one minister to do justice to. More laborers are needed for this portion of the Lord's vineyard. Would that others could feel it their duty "to come over and help us." In a field so extensive, it is not to be wondered at that there are yet some difficulties to contend with; but amidst them all, there is such promise of success, that we press forward with hope, knowing that in due time "we shall reap if we faint not." Our prospects, however, appear to be more encouraging than at any previous period since the commencement of my labors. The prejudices which have for some time existed among some of the different denominations of Christians against our Church and its liturgy, seem to be gradually disappearing, and such individuals are now candid enough to acknowledge that they were mistaken and deceived. While we carefully avoid giving offence to those around us, we at the same time do not hesitate to preach and publish the fundamental truths of the Gospel as they are taught and held by our branch of Christ's Catholic and Apostolic Church. Fidelity to the Church is no doubt one, among other things, that gives us favor among the masses. The steady but slow increase of our congregations; the earnestness with which they now unite in the responses; and the marked attention they pay during the preaching of the sermons, encourage us to hope that, by the blessing of God, the seed now sown in weakness may be raised in power, and appear again to the glory of "His great name, and the increase of His kingdom among men."

Cahaba—Rev. G. F. Cushman.

I am very happy to be able to tender to you my resignation as a missionary of the Domestic Board, to take effect from the 1st of July. From that time St. Luke's Church, Cahaba, will be added to the long list of parishes which have been nurtured into being and comparative strength by your fostering care. The Church began here with one communicant—a lady—

now numbered with the dead, and there are to-day on our list forty-one. We have a Church erected at a cost of some $8,000 ; and, for the first time in our history since its erection, the parish is free from debt. It has been accomplished, not without effort or sacrifice, and it was the first wish of the Vestry, when the fact was announced, to manifest its thankfulness by relinquishing the stipend appropriated to its minister. While we are still not beyond need—while much remains to be accomplished to give us efficiency and strength—yet we recognize the necessities of others as being still more pressing. I was requested by the Vestry to assure the Board, through you, of their profound sense of their long continued liberality, and that it should be their constant endeavor, as God enabled them, to repay the large debt under which they had come to the Church. And I beg to thank you on my own behalf for the Christian courtesy and kindness which I have always received at your hands ; and to say, while I am truly thankful for the church's sake that my charge has become capable of self-support, yet I cannot sever the connection which has so long existed between myself and the Board you represent without emotions of deep regret, as well as of joy. The parish of St. Luke's is a monument—may I be pardoned for saying—a speaking monument, both of the wisdom and of the necessity of their mission. Without it we had had no existence, with it we are not only thankful for much that has been accomplished in the past, but hopeful for still greater triumphs to be achieved in the future.

Nebraska.

Nebraska City—Rev. Eli Adams.

Several weeks ago I returned to Nebraska City. With great reluctance, overcome only by the necessity of the case, I consented to undertake a mission to raise funds to aid in building a church here—the first church in the great Territory of Nebraska. I cheerfully submitted to the labor, and now, with true gratitude, acknowledge the kind reception I everywhere met with ; the gratification in meeting old acquaintances and in forming new ones ; and specially the success of the effort. I received some $1500 from different persons, and encouragement from others, to expect additional help in the course of a year, which will be acknowledged as received ; also, from Mrs. S. Holmes, New-York, a surplice, scarf, and a "communion set ;" and from the Ladies' Sewing Society (the crutch) of the "Ascension," a choice selection of fancy articles, for the Ladies' Sewing Society, Nebraska City ; from the E. K. S., Sunday-school and other books ; and from the Church Book Society, an elegant Bible for the desk ; also, from the Bishop White and the Female Prayer-Book Society,

and from T. H. P., Prayer and other books—all for St. Mary's Parish in this city, and to extend the influence of the Church in this region. May the spirit of the Lord rest on the use of these gifts, and the blessing of Heaven on the givers, and on all who have so cheerfully aided, and who will yet aid, in building the first Episcopal church west of Iowa and the Missouri river.

Our position in the Territory and on the Missouri river, is most important. We are doing, and shall do, all we can to establish the Episcopal church here in such wise that it will shed its benign and saving influence upon multitudes. We have just enclosed a small, cheap cotton-wood building, which is dignified with form and name of "Church." Necessity for *immediate* use called it into being. It is the fruit of our own effort, and we trust will be an additional help in building our church.

The prospects of the Church are hopeful, and such as should stimulate vigorous effort. Our reliance on the grace of God is by a true and earnest exhibition of the doctrines of the Cross—the only foundation on which the Church is steadfast, and is the light of the world. We meet obstacles similar to what are everywhere found on the frontier. But the Gospel is the wisdom of God and the power of God to salvation. And yet, *how* shall they hear without a preacher? and, dear sir, may we not have one more sent into this great field." "They went two and two," and "two is better than one." Please ask the Church to compare this section of our own land with all others, and then say if it is not as important to send, at least, *one* more laborer here, as it is to send one more into any other part of the world. Ask able friends of Church extension to study our position on the map, and estimate the prospective influence we shall exert, and will they not send us one more laborer, true and devoted, as well as aid in building the one—the first Episcopal church at this central point. Is there not room? There is no clergyman north of us till we cross the Platte and reach Omaha and the Bluffs; none east till we reach the Des Moines river in Iowa, more than 150 miles; none south till we reach Kansas and St. Joseph, in Missouri; none west, except a chaplain at Fort Laramie, till we reach the Pacific side of the Rocky Mountains. There is room and promise of ample harvest. True it is now young and *very modest,* but it is fast growing in age and power, and ere long its voice will certainly be heard. What shall that voice be?

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1859.

Maine.

Lewiston—Trinity.....		$4 00

New-Hampshire.

Portsmouth—St. John's, from Ladies' Miss. Soc'y.....		19 00

Massachusetts.

Boston — "M." for Rev. T. Greene, Wausaw, Wis...		5 00

Connecticut.

Huntington—St. Paul's.....	$3 00	
New-Haven—St. Thomas, S. S., ½.....	45 26	
Nichols' Farm—Trinity.....	2 00	
Tariffville—Trinity.....	5 00	
Wolcottville—Trinity.....	3 00	58 26

New-York.

Bay Ridge—Christ, for Epis. Miss. Asso...	28 66	
Brooklyn—St. Peter's, of which $50 for Relief Fund, $40 from S. S.....103 10		
Cohoes—St. John's.....	5 00	
Cooperstown — Christ, from Women's Saving Fund...	10 15	
Cherry Valley—Grace.....	6 50	
East Chester—St. Paul's.....	14 50	
Haverstraw—Trinity, S. S., for Indian Mission, Green Bay, Rev. E. A. Goodnough, ½.....	18 50	
Oakhill—St. Paul's, $2 50; S. S., $2 50.....	5 00	
Rye—Christ.....	68 93	
White Plains—Grace, for Bp. Scott, $5; for. Bishop Kemper, $7.....	12 00	
New-York—St. Bartholomew's, S. S., ½.....	37 00	
" Miss Esther Turner, for School Room at Green Bay, Indian Mission.....	50 00	
Westchester—St. Peter's, ($50 for Relief Fund) 123 61		482 95

Western New-York.

Geneva—G. L. Rose, Esq., for Oregon..	10 00	
Niagara Falls—St. Peter's....	6 11	
Rochester—St. Luke's, ($50 for Relief fund) 140 25		
" Do., for Epis. Miss. Asso...	75 00	
" Do., for Oregon.....	25 00	
" Do., S. S., General Fund...	96 00	
" Do., Last offering of Little Kate (deceased), for Bp. Lee, Iowa.....	5 00	357 36

New-Jersey.

Mount Holly—St. Andrew's, Female Miss. Soc'y.....	47 00	
Moorestown—Trinity, S. S.....	6 00	53 00

Pennsylvania.

Lancaster—St. James'.....	50 00	
Lebanon—"J. A. L." 1st anniversary of his birth day.	2 50	
" "E. M., 3d do..... ..	2 50	
Montrose—St. Paul's coll. during convocation.....	10 24	65 24

Maryland.

Bladensburg—R. D. Lowndes, ½....	2 50	
Washington, D. C.—"Sigma," ½.....	20 00	
Havre de Grace—St. John's, S. S., ½.	2 50	
St. Mary's Co.—St. Mary's.....	10 00	35 00

Virginia.

Petersburg—St. Paul's, a member, ½.....		2 50

North Carolina.

Mrs. Virginia Townsend, per Rev. Dr. Drane.....	10 00	
Newbern—Christ, a lady	4 00	
Rowan Co.—St. Andrew's, ½...	1 50	
" Christ, ½.....	4 00	19 50

South Carolina.

Athens — Emmanuel, Miss M. T. G.....	10 00	
Charleston—St. Paul's.	16 25	
" St. Philips, General., $27 50; for Kansas, $3; Florida, $1.....	31 50	
Combahee—Ascension, for Bp. Scott, $10; Gen. Fund, $10 19.....	20 19	
Christ Church Par.....	14 50	
John's Island—St. John's.....	20 00	
Peedee—Prince Fredericks Par.	40 00	
Sumter—Holy Comforter.....	15 00	
Society Hill—Trinity	54 00	
St. Helena Island—St. Helena.	30 00	
Walterboro—St. Jude's, Western Miss., $2; Oregon, $2.	4 00	255 44

Georgia.

Marietta—St. James', stipend remitted by Rev. S. Benedict. for Bp. Scott,		75 00

Ohio.

Wakeman—St. John's..... ..		2 00

Mississippi.

Brandon—St. Luke's	6 60	
Clinton—St. Matthew's	6 80	13 40

Kentucky.

Belmont—St. Paul's	3 15	
Danville—Trinity	10 00	
Elizabethtown—Christ	2 05	
Paris—St. Peter's	9 33	
Versailles—St. John's	47 25	71 78

Michigan.

Brooklyn—All Saints'	7 50	
Cambridge—St. Michael's	3 00	
Kent—St. Thomas and Grosse Isle, St. John's, ½	7 00	17 50

Louisiana.

New Orleans—St. Peter's	7 50	
Plaquemine—Emmanuel	5 00	12 50

Missouri.

Louisiana—Calvary		5 00

Indiana.

Logansport—Trinity	4 50	
Terre Haute—St. Stephen's	12 00	16 50

Illinois.

Chicago—Grace	13 68	
" St. James', for Relief Fund, $50	114 22	127 90

Iowa.

Iowa City—Rev. W. H. Barris.	9 00	
" Do., for Epis. Miss. Asso.	9 00	18 00

Minnesota.

Hastings—St. Luke's	4 85	
Stillwater—Ascension	5 50	10 35

Texas.

San Antonio—Trinity, Easter.	44 85

Miscellaneous.

Interest on Kentucky Bonds	300 00	
Episcopal Missionary Association	281 20	
C. W. R., for Church Miss. in Kansas	1 00	582 20

Legacies.

Ct., New-Haven — Devise of Lucy Nichols, by Jno. Beach, Esq., Trustee	24 00
Total from June 15th to July 15th	$2378 23
Amount previously acknowledged	$44,013 61
Total since Oct. 1st	$46,391 84

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, by the following Churches and individuals, from the 1st to the 30th of June, 1859, inclusive, viz:

Massachusetts—Newton Corner, Grace Church		$14 25
New-York — Bay Ridge, Christ Church		28 66
Pennsylvania—Philadelphia, St. Luke's, S. S., $10; Church of our Saviour, S. Sch., $10; borrowed from H. C., $240	$260 00	
Brownsville, from Rev. Mr. Page, *special*	50 00	
Wellsboro', St. Paul's Ch	8 00	318 00
District of Columbia—Washington, Trinity Church, for Kansas		84 35
Virginia—Millwood, Rt. Rev. Wm. Meade	50 00	
Norfolk, for Seminary at Tecumseh, K	177 33	
Culpepper Co., from Rev. J. Cole	50 50	
Alexandria, Grace Church, $16 95; E. P. Nelson, $2	18 95	
Fauquier, Leeds Church	1 00	
King George's, St. Paul's Church	$30 00	$327 78
Missouri — St. Louis, St. George's Church		50 00
Illinois—Rev. P. A. Johnson		50 00
Ohio—Cincinnati, St. John's Church		33 00
Nebraska — Nebraska City, Rev. Eli A. Adams		17 25
Total receipts		$923 29
To which add balance on hand, June 1st, 1859		1,780 33
Aggregate sum		$2,703 62
Of the above aggregate, the Treasurer of the Dom. Committee has received	2,591 88	
And there has been paid to Rev. Chas. Loop, *special*	50 00	2,641 88
Leaving still to be received by said Treasurer, when appropriated		$61 74

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1859.

CHINA.

In our last number mention was made of the good success which had attended Bishop Boone's efforts to obtain men, and the requisite amount of means to meet the enlargement of the Mission in China, as determined by the Foreign Committee. Agreeable to the announcement then made, a special ordination was held by the missionary bishop in St. George's church, New-York, on the 7th of July, at which Mr. S. J. J. Schereschewsky, Mr. Elliot H. Thompson, Mr. Dudley D. Smith, and Mr. Henry Purdon, were admitted deacons, and on the Sunday morning following, in the church of the Ascension, N. Y., Mr. Henry M. Parker also was ordained deacon by Bishop Boone. On the first of these occasions the sermon was preached by the Rev. Wm. Sparrow, D. D., of the Theological Seminary, Fairfax County, Va., and on the second by the Rev. S. H. Turner, D. D., of the General Theological Seminary, New-York. The above-named persons just ordained, together with the following, viz: Rev. Thomas S. Yocom, Mr. James T. Doyen, Mr. Edward Hubbell, Mrs. Jane M. Doyen, Mrs. H. M. Parker, Mrs. T. S. Yocom, Mrs. D. D. Smith, make up the number of *twelve* new names added to the missionary force of the Mission in China.

On Sunday evening, the 10th of July, a farewell missionary meeting was held in the Church of the Ascension, N. Y.,

when, after appropriate devotional exercises, addresses were made by the following persons, in the order of their names: Rev. Dr. Bedell, Rev. Dr. Turner, Rev. Robert Nelson, Rev. Henry Purdon, Rev. Dr. Hawks, Bishop Boone, and the Rev. Dr. Tyng.

For the following report of the addresses made on that occasion, we are indebted to the *Church Journal.*

After singing, and opening prayers said by the Rev. Dr. Turner, the Rev. Dr. Bedell stated the object of the meeting, which was, in a social and informal way, to bid farewell to their brethren who were going to China The amount at present needed for this enterprise had all been provided, so that no collection would be made that evening. He then introduced each of the missionary company by name, commencing with Bishop Boone, who was, he said, already well known to them. At his right were seated the Rev. Messrs. Smith, Parker, Thomas S. Yocum (of Pennsylvania), Thompson, and Purdon, all of whom were from the Alexandria Seminary. The next was Rev. Mr. Schereschewsky, of the General Theological Seminary, New-York. Dr. Bedell said that it was not commonly known that the first missionary ever appointed to China, the Rev. Mr. Lyde, was from the General Theological Seminary; but, owing to his death before entering on the active duties of the Mission, Bishop Boone was, in reality, the first to commence the work. It was a subject of great rejoicing that that worthy institution, the General Theological Seminary, had once more a representative in the Mission field of China. Besides the above, Mrs. H. M. Parker, Mrs. D. D. Smith, and Mrs. T. S. Yocum, accompanied their husbands as female missionaries, following the admirable example of Mrs. Boone. They would devote themselves mainly to the schools, which had established so high a character for efficiency, and had already done so much good. Mr. James T. Doyen, of Maryland, and Mr. Edward Hubbell, of New-York, (both from the Alexandria Seminary), were going out as candidates for Orders, to complete their studies under Bishop Boone, in Shanghai. Mr. Doyen would take charge of the boys' school, and Mr. Hubbell would relieve the Bishop of the financial charge of the Mission—a work for which his mercantile education well fitted him. Mr. Doyen would be accompanied by his mother, Mrs. Jane M. Doyen, who would act as matron for the schools. Another person, who had for many years been a member of Ascension church, was going out in a subordinate capacity, to relieve Mrs. Boone of many domestic cares, and thus enable her to devote herself more unreservedly to the schools. A native Chinese, Ha-Kwa, who accompanied Bishop Boone to this country, and had here become a subject of grace, would return with him, not now as a servant, but as a brother beloved,

and would act, on shipboard, as teacher of colloquial Chinese to the new missionaries, so that on their arrival they would be almost ready to converse and preach. These, with two children, and a long-tried and faithful domestic, made up the missionary party of nineteen souls, whom they were that night to commend to the sympathy and prayers of the congregation, trusting that, even if they should meet these dear brethren and sisters no more on earth, they might meet hereafter in glory.

The Rev. Mr. Denison then read, as a lesson, the 4th chapter of 2d Corinthians.

The venerable Dr. Turner, being then called upon as the Chairman of the Foreign Committee, offered a few brief remarks, drawn forth by the chapter just read. It began with allusions to "*this* ministry." What ministry? By looking back to the previous chapter, it was seen that it was the ministry of the Gospel, as a ministry of *the Spirit*, in contradistinction from the Mosaic ministry of the Law, which was a ministry of the letter. The letter killeth, but the Spirit giveth life. He showed the use of the law for convincing men of sin: and the transient nature of the glory of the law which passed away like the brilliance of Moses' face. The ministry of the *Spirit*, however, was not transient but permanent, and would endure to the end of the world. He trusted that their young brethren would be *able* ministers of the New Testament, and that their zeal and fidelity might be rewarded with multitudes of converts.

The Rev. Mr. Nelson was next introduced, who has lately arrived with his wife from Shanghai, for a brief season of recruiting from the labors of years. He said that when, six months ago, he left Shanghai, he was oppressed with a sense of the feebleness of our Church in her mission there. In opening the whole country, God had done everything to encourage them: but the inaction of the Church was discouraging in the extreme. There were then but three men left, one of whom was disabled by ill health, another was compelled to come to Shanghai to take the place thus vacated, and the third was the only one left to carry on the work in the interior. On reaching this country, however, he found that the Providence of God had been working as powerfully on this side of the world as on the other—on that side breaking down the walls of prejudice; and on this, opening the hearts and hands of his people. He then enlarged upon the difference that had taken place in China within a few years. Then, in any attempt to preach in the interior, the mandarins and the police would have been against them, and would have prevented it. Now, the mandarins and police were bound to protect the Christian missionary, and no man dare molest him. But the work, he would remind them, was only begun, not done. They now had *eight* new men, indeed, but that was only eight individuals to four hundred millions—only *one* to every *fifty millions*—more than twice the population of this whole nation. They had done no great things after all. They must not rest on their

oars. They must stand by those whom they sent, and supply them bountifully in new recruits to supply the gaps left by sickness, and the needs of the growing work. They must uphold the hands of their bishop, whose post was so trying. The Mission was, indeed, fully organized, but it was not self sustaining. The fewness of their numbers was such, that he compared it to one man mowing a narrow swath in a great wheat field, leaving all the rest to be beaten down by the tempest. He then read a severe lecture to the Church newspapers, for their quarrellings, and promoting divisions instead of unity in Christ's work. Our Church, he said, claimed a high place; and its claims should be backed up by corresponding efforts, so as not to suffer Presbyterians and Methodists to get ahead of us in the work of converting the heathen. Our protection in China was due to the Russian and the French treaties, *not* to the American. The former contained special articles securing the missionaries in their work: the American gains the same only by the clause which puts them on an equality with the most favored nation. His last appeal was for *men*, and blaming strongly those who would keep *back* their children from such a work as this. He told an anecdote of a governor of one of our States, a politician and man of the world, one of whose sons had lately entered the ministry, and a friend of the father, speaking to him about it, asked him if he were not opposed to his son's making such a choice of vocation. "No," said he, "my son belonged to the Lord, and He had a perfect right to claim him." No right-minded Christian would *dare* to keep back one whom God called to such a work as this.

The Rev. Mr. Purdon being called on, said a few words in behalf of himself and his colleagues. They had heard the loud call from China, that *men* were wanting; and they stood there, ready to go. They considered themselves highly privileged to take part in so great a work. In that dark land there were souls dying without number, having none to show unto them the path of life. In answer to the call hearts and hands had been opened all over the land. For themselves, they knew that difficulty was before them: but they would not be discouraged. Whether on the stormy deep, or surrounded by strangers in a strange land, there would be a consciousness of duty within, a sense of Christ's presence with them, which would be a crown of rejoicing in the midst of trial. In bidding farewell, their last request was for the *prayers* of those who sent them. It was only by prayer that the stony hearts of the heathen could be turned into hearts of flesh, and the Word of God have free course and be glorified.

Dr. Hawks, being called on as the representative of the Domestic Committee, in that capacity offered his congratulations upon the departure of the most numerous missionary company that had ever been sent out by the Church of America. The Foreign Missionary work must not be looked upon as anything peculiar. It was only one of the ordinary

developments of Christianity itself, which was, in its very idea, one great Mission, and the great Head of the Church Himself was the first and greatest Missionary. Every movement to extend the benefits of that Mission to our fellow men, whether at home or abroad, was, therefore, a practical development of the same spirit, and all good men must bid it God speed. All these were efforts to spread the knowledge of God in Christ Jesus, and that was the root of the matter. If *we* were truly in Christ and Christ in us, then we would labor to bring other men into the same blessed position; for if God so loved us, we ought also to love one another. There was no living soul in the remotest and most degraded heathen land, who might not become, by our efforts, one of the brightest diamonds of the Redeemer's crown. Dr. Hawks then recalled the early days of the Missionary Society of the Church, which he himself well remembered, when they thought it a subject of triumph and exultation when the annual receipts for *both* the Domestic and the Foreign departments united, reached $1,500. In the subsequent vast increase that had taken place within twenty-two years, they could see only the blessings of God's grace and wondrous power, only the stately steppings of Jehovah. Twenty-two years ago, when Bishop Boone first set out, China and Japan were both sealed against all efforts. Now both were open. Fifteen years ago, who would have believed what we have since seen and known? When the American armies were upon the Rio Grande, who would have believed that in the California, then acquired, were hidden incalculable mines of golden ore: or who could have dreamed that immediately after this great discovery, another Ophir of equal richness should be discovered in distant Australia? And to whom had Providence given these untold treasures? To the *two great Protestant nations on the globe*—the two that were most zealous in spreading the Word of God—the two that were most forward in carrying His Gospel to the ends of the earth. They had already established themselves in Australia, and in the isles of the Pacific, and along the coast of Asia, and the cordon of posts was daily narrowing more and more upon the empire of heathendom, until at last it should penetrate completely the last stronghold of darkness. Great events were impending. He who rides upon the whirlwind and directs the storm was so visibly shaking the kingdoms of the earth, that nothing short of the most stupid infidelity could any longer be blind to it. And that work would go on; and all would help it who had in their hearts one particle of love for that dear Saviour who had done so great things for them. In conclusion, he bade an affectionate farewell to the Bishop and those who were going out with him, assuring him of the hearty sympathy of all who were engaged in the Home work, and recalling the glorious promise of Christ Himself—"Be thou faithful unto death, and I will give thee a crown of life."

The 27th hymn was then sung: after which,

Bishop Boone said that, owing to physical exhaustion, he could take but a small part in the exercises of the evening, and should confine what he might say to the subject of the heathen themselves, and the light in which the work among them presented itself to the missionary. As to the heathen, they were to be regarded as brethren. God had made of one blood all the nations of the earth. They were all of one nature—white, black, brown, or of whatever color the complexion might be. They were all endowed with blessed and immortal souls, over which the missionary yearned in the love of Christ Jesus. He had lately been conversing with a young physician, and trying to persuade him to go with them to China, when the physician replied by stating that he could never take any interest in the Chinese, they were so vile and vicious they inspired him only with contempt and disgust. He (Bishop Boone) had answered that the Chinese were an hundred times worse than an American could imagine—that none but one who had lived among them for many years could really understand how vile they were. But this should inspire *pity*, not contempt and disgust. They were to be viewed—not simply as persons furnishing silks and teas for the American market, but as *immortal souls* travelling onward in darkness and blindness toward the judgment seat—souls that might be the subjects of prayer—souls that might be *saved*. But there was an object still dearer to the missionary's heart. In 1846 Bishop Boone said that his own brother had come out to visit him, and in discoursing with him about his work, said that he supposed he must be discouraged, for he had then been laboring *nine years*, and had made but one convert—Chi. His reply was, that his chief object was not to convert the heathen, or he certainly would have been discouraged: but it was to *glorify his Master;* if he could only do *that*, although he should not convert even one soul, yet he should not *fail*. The object was the load-stone that guided the whole course of the missionary. That He should be glorified—that he should see the travail of His soul and be satisfied—what higher aim could he propose to mortal man? His brother had replied, "If this be your object, go on: you have succeeded." Day before yesterday, July 8, completed the *twenty-two* years during which he had served the Foreign Committee. More noble, more generous men were nowhere to be found. During all that time, no difficulty, no cloud—not even so large as a man's hand—had arisen between them. He knew that every heart in that Committee sought first the love of Jesus. He could testify the deep solemnity with which they all were animated, when it was resolved to make this new venture for China, which God had thus blessed. China had long been walled up, and he believed it had been opened in answer to the prayers of God's people. They had long knocked at the gates of heaven to secure this opening; and now that it was granted, could they who prayed for it, after all *turn back?* The very

answer to that prayer made the present responsibility one which could in no way be shaken off. The step now taken was, indeed, the noblest yet taken in the cause; and the laymen had nobly responded to the call. The addition to their force would almost double their expenses. But they looked with the utmost confidence to those whom they left behind, being confident that those who had been thus nobly sent, would be nobly sustained.

Dr. Tyng rose to express the feelings of the Foreign Committee, and of the Church at large, whose delegates they were, for the performance of the work confided to them. He would not speak of the trouble, anxieties and difficulties they had encountered in their work: for where they could labor for the glory of Jesus, they would never speak of toil. I they felt in their own souls that they were bought with the precious Blood of Christ, that they were partakers of His grace, and heirs of His glory, then they would rejoice to take part in a work which was all-important for the salvation of the heathen; all-important for the welfare of the Church; all-important for the glory of Christ Himself. There had been no lack of men or of funds. These six beloved youths had offered themselves, besides two others who were laymen, and others who were willing daughters of the Lord. He would say a few words of needful warning for them all. There was a degree of romance, of poetry, about this work, which often deluded youthful minds, and led them on far beyond the real basis of solid conviction. There was a kindling of imagination, an earnestness of sentiment, which carried them beyond the sober foundations of *duty*. Many a ray beamed brightly at first that was swallowed up in the cloud: many a cloud that was bright with golden glory, at last sank darkly into the bosom of night. What imagination pictured was only the great, the grand, the triumphant, the sublime. What actual experience offered, was too often disappointment. The blossoms faded before the summer fruit. The summer fruit dropped before the autumn. The autumnal harvests would not always keep during the frosts of winter. Yet each was good and useful in its place if rightly used. Even apparent failure brought forth its own appropriate fruit. There was a gathering of grace, that lasts forever and ever. The coal from off the altar of God goes not out immediately, but glows, and glows, and glows for eternity. There was a power in the secret prayer of the lonely laborer, which would bear rich fruit, though much would still fall and fade. He would give them a few words of paternal counsel. Let it be their chief motive and desire to glorify Jesus. It was the love of Jesus as *their own*, who had chosen them in love before the foundation of the world—nothing but *that* would sustain them. If Christ were in their hearts the hope of glory, then they would be proof against all trials, and would be able to hope against hope. Casting away all doubt and fear, they would then be courageous light-bearers for the Saviour. If success should crown their

efforts, what a glorious hope was that! If an early entrance into the kingdom was in store for them, that was still more glorious. If suffering and persecution were before them, they would in their own bodies fill up what was behind of the sufferings of Christ. And what if the world lost sight of them, and they were forgotten by all but Him? It was of no moment whether or no they left a record upon earth. If He should say, "*Come, ye blessed, inherit the kingdom prepared for you of My Father,*" that would be enough, and more than enough. Jesus can never forget, He will welcome you in the day of His coming, and when He shall appear in glory, ye also shall appear with Him in glory. You will find discomfort in some parts of your duty; you will find burdens in all. All will be full of difficulty: and yet all will be bright, for all will be full of Jesus. He will keep them in perfect peace whose minds are stayed on Him. A spirit of contentment would be much needed in their work. In their field of labor, they would find a spirit of self-exaltation much more of a temptation, than any discouragements. They must learn to take the loaf as He shaped it, and kneaded it, and cut it for them. They must take the cup which He filled and placed upon the board. They might eat their bread with ashes and mingle their drink with weeping; but they knew that He would put their tears into His bottle, and give them the oil of joy for the ashes of mourning. They must not mind little trials. When gathering in their sheaves, they would find that the harvest work was work, and heavy hot work, and tiresome work, and hasty work. It must be done *now:* and it must be *completely* done. He exhorted them earnestly to pray for *unity* among themselves. They would find many an annoyance to bear, from the variety in one another's tempers. The indolent and soft would not agree with the impetuous and devoted. But they must remember that the least may be the most important, as in a piece of complicated machinery, the smallest wheel may, by getting out of order, disarrange all the rest. They must resolve to take no offence from each other. If any brother was defective, let his defect be carried to the throne of Grace. It was also a great principle of Christ to be submissive to their chief minister. Their bishop was with them, and over them. The Lord had put him at the head of the work, and the Church had confirmed it with all her authority. Let them, then, be content to *obey.* Let them give up their own judgment, their own opinion, their own will, in complete subjection to him. An humble, tender submission would be, to the heathen around them as a light in a dark place, and they would be attracted by it: while they would be driven away by beholding want of confidence, or quarrels, or even coldness of intercourse, among their teachers. He begged them also to confide in the Foreign Committee. Thousand of miles of ocean would be between them: but they must be assured that the Committee would be faithful, and no feeling of distrust should be permitted for a moment. Let the

missionaries carry them too (the Foreign Committee) before the throne of grace, for they needed it as much as the heathen. He begged them to take their four names, and thus bless them in prayer, on some particular evening every week, say Saturday evening. We, said he, will never forget you. If you go down into the pit, we will hold on to the rope. Not many years more, and we shall both work no longer together here, but we shall sing together forever and ever. He should never forget the day when Bishop Boone, then a young man, first entered into his study, when about to enter upon the work. The cord of sympathy had then bound them together, and every subsequent contact had made it only stronger and brighter than before. He prayed that the Lord might be with them all, and carry them safely in His arms, making them polished shafts in His quiver; and if they never meet here on earth, he hoped that they should shout and sing hereafter in the presence of Jesus, gathering around them an army of ransomed heathen, all the purchase of the Divine Saviour, to whom be glory, glory, forever and forever. He then called upon the congregation to join with him in prayer for them, and all kneeling down, he uttered an extemporaneous prayer of considerable length.

The doxology,

Praise God, from whom all blessings flow,

was then sung to the *Old Hundredth,* after which Bishop Southgate gave the Benediction of Peace.

The interesting series of services herein mentioned was largely attended, and produced, we doubt not, a very deep impression. The occasion of the setting apart of so many for the work in China, following thus closely upon the wonderful dealings of God in that vast Empire, presented a spectacle well calculated to thrill the hearts of Christians with joy and gratitude. Surely a brighter day than we have before seen in our Church has dawned upon the missionary cause, for which we may well "thank God and take courage."

On Wednesday, the 13th of July, Bishop Boone and Mrs. Boone, with the *twelve* new missionaries, embarked on board the ship Golden Rule, and set sail for their distant home. The most hearty good wishes and earnest prayers will, we are sure, follow them, that God will graciously preserve them amid all the dangers to which they may be exposed, and enable them to fulfil their desire to preach among the heathen of China the unsearchable riches of Christ.

AFRICA.

Portions of the following extracts, from the Journal of the Rev. Jacob Rambo, are not so recent as others received by a more rapid route, and already published in our last number. We give them here, however, as a part of the history of the work.

Cape Palmas, W. Africa.

ARRIVAL IN THE FIELD.

Jan. 20, 185⁰.—Our gallant ship "*M. C. Stevens*" anchored here this afternoon. Our Missionary band of *six* are very glad to reach our destination in good health, and thank God for it. We have been on board ship eleven weeks. We reached Sierra Leone in thirty-two days from Cape Henry, but have stopped at five ports as we came down the coast, and so were delayed, as the ship did business at each place.

We were well received at every place at which we stopped. There is something very fascinating about the scenery and climate of Africa, and something very pleasing about the manner in which a stranger is received here. All were well pleased with the country and people from the beginning, as all new-comers are, I believe.

If we all received a welcome elsewhere, here we received a double welcome. Eight of us came ashore in one boat; and as we came near the cliff on which the Asylum stands, some fifteen of the orphan girls came and stood on the rocks, and chaunted, as our boat was rowed past to the landing. To *me* it was like getting to my old home again. Many acquaintances, colonists principally, met us at the wharf. Brother Hoffman was there, too, and gave us a most cordial reception; and, a few minutes after, Mrs. Hoffman and Miss Ball did so, at the Asylum—their home.

It was a most delightful and happy meeting; and when, soon after, we met at family prayer, we poured out our hearts together in devout gratitude to God, for bringing us in safety to our new home in a strange land. Some of our Missionaries have been in poor health, but are better.

DISTRIBUTION OF LABORERS.

Jan. 21.—Bishop Payne arrived here, from Cavalla, this morning, and gave us all a cordial welcome. In the evening a meeting for conference was held, which resulted in Brothers Messenger and Hubbard being appointed to take the Station at Cavalla, *pro tem.*, as the Bishop leaves in a few weeks for America. I, at my own request, in part, was appointed to my old station at Rocktown and Fishtown. Shall for the present remain at the Asylum, and shall preach at St. Mark's and one of the native towns here half the time, making weekly visits to Rocktown.

ORDINATION AT CAVALLA.

Jan. 22.—Rode to Cavalla in a hammock. Horses are still scarce, and so we are generally carried on the heads of natives, in hammocks. Five of the Missionaries went this morning in a boat, by sea.

Sunday, Jan. 23.—The first service this morning was held at 7½ o'clock, when the Bishop preached. Mr. George Hubbard was ordained Deacon. The candidate was presented by myself. The communion was administered by the Bishop, assisted by me.

At 11 o'clock the usual Grebo service was held in the church, when I preached to about two hundred persons, through an interpreter. Brother M. also made some remarks. A third service was held at night, in English, when Brother M. preached. All the converts and scholars at the station were present.

OUR WORK—ITS EXTENT AND PROSPECTS.

Jan. 24 *to* 30.—Preached several times at St. Mark's, and in the native towns across the river. The native congregations are small, as most of the people are on their farms ; others, who nominally keep the Sabbath, or rest from their work, do not come to church. St. Mark's, the colonial church, is well attended. At times it is crowded, and greatly needs enlarging. It will seat about two hundred persons, and ought to be enlarged to nearly double the size. A plan is under consideration, by which this desirable object shall be attained.

A portion of the year, St. James's Church, for the natives, near their towns, is well attended. This church has thirty-five members, and St. Mark's nearly one hundred. A small Christian native village is connected with Hoffman station. The same thing is seen at all our principal stations.

Native teachers and catechists have, within a few years, been sent into various tribes, and our laborers are scattered forty miles along the coast, and up the Cavalla river sixty miles, to Nitie Lu. At all these points, in six different tribes, our work is encouraging, and teachers are called for at new points not yet occupied.

The fact that people will hear and talk about the Gospel, is encouraging. May they not only be hearers, but doers of the work !

Besides the vicinity of Cape Palmas, our Mission is operating in all the principal settlements in Liberia, and is beginning to do a good work at the various stations. God be praised !

VISIT TO ROCKTOWN.

Jan. 31.—This station is less than five miles from the Cape—an hour's pleasant sail, or sometimes a more tedious row, when wind and current are against us. This morning my Krooman had to row, and we were nearly

two hours going up in the small boat "*Carrie Hall.*" Visited two of the largest towns, each containing about eight hundred people, and preached to the few people that could be gathered, as the towns were nearly deserted.

Walked through the beautiful garden, with its flowers, and large fruit trees, and vegetables. It is a pleasant place. The house is elevated about sixty feet above the sea, and has fine views, in two directions. The grounds in front are shaded by cocoa-nut trees and oleanders, in bloom. The house needs some repairs, and the shrubbery and hedges some pruning. The natural and spiritual garden need much care and attention, and both, I believe, will yield an abundant return to earnest labor. At 4 o'clock, reembarked in my small boat, for the Cape, and in rather more than an hour reached the Asylum.

SUNDAY SERVICES.

Feb. 2.—Lectured at St. Mark's, to about thirty-five persons.

Feb. 4.—Attended and conducted the prayer meeting in the school at Latrobe, at 5 o'clock, P. M.

Sunday, Feb. 6.—Preached in Balla's Town, over the river, at 9½ A. M. It contains rather more than five hundred persons. But few men, and no women, were present. Preached at St. Mark's at 11 o'clock, to a full church. Brother Hoffman administered the Communion to about sixty persons—one half natives. Conducted the service, and delivered the monthly Missionary address at night.

Feb. 7.—Went to Rocktown, and at 3½ o'clock, P. M., administered the Communion to sixteen persons—all natives—several from the Fishtown station. I have seven communicants at Fishtown, and sixteen at Rocktown. It was to me a pleasant and profitable occasion. Six of these members were connected with the Church when I left these stations, six years ago. Some have died, and others have removed.

Feb. 13.—I have had an attack of fever, but am better. Mrs. R. was taken last evening with her first attack of fever, and Mrs. M., at Cavalla, two days ago. In neither case does it threaten severity. God be praised for his goodness.

DEPARTURE OF THE BISHOP.

Feb. 14.—The homeward bound British mail steamer arrived at 11 o'clock to-night, and took Bishop and Mrs. Payne on board near midnight, soon after which she left the harbor and went on her way.

The Bishop and his lady have needed a change of climate for a year. They go to England, and thence home, as no American vessel is likely to leave here soon. May their health be restored, and may they return here in due time, renovated in strength for their work.

GOOD SIGNS.

Feb. 20.—Visited Balla's Town yesterday, and preached in the same this morning. As on Saturday afternoon, I walk through this or other towns here, to call the people to church, I look in vain for greegrees. These foolish charms used to be abundant ; but the people are evidently losing confidence in them ; they are ashamed to be seen with them, as formerly. Fewer are found among the natives here at the Cape than in any other part of the Grebo tribe. The people are thus preparing for the pure worship of God.

Another good sign is, that the people do not beg so much as formerly. They used to insist on being paid, or dashed, for going to church ; they know better now. This thing is seldom or never asked here now. I hope it will cease in every part of this tribe.

Still another good sign is, that sassawood is seldom administered at the Cape here. Ten years ago, as many as twenty or thirty persons might have to drink it in the space of three months, and many of them would die. Now, perhaps, there are hardly half a dozen cases in a year ; and these are kept quiet, and known by but few persons for some time. Civilization, and more especially the Gospel, are changing the character of these people. May the work go rapidly forward.

PREACHING—COMMUNION—LETTERS.

Feb. 23.—Went and preached in two villages at Rocktown. A candidate for orders, Mr. Thomas Toomey, lives at this station, and superintends affairs there still. Mr. Henry Williams, a catechist, lives at Fishtown. I preach at both places, as I am able.

Feb. 26.—Went to spend two days at Rocktown.

Sunday, Feb. 27.—Conducted prayers at 7 A. M., and catechised the *ten* scholars. At 10½ preached in the neat chapel to about twenty-five persons, there being few from the towns At 3 o'clock, P. M., preached at Bédiké to about sixty persons, two thirds adults. All quiet and attentive. At 6½ o'clock preached in English, in the school-house.

March 10.—Took a boat at the Cape this morning, with four boys ; they rowed *five* hours before we reached Fishtown, our destination. The distance was *nine* miles ; the wind and current were ahead. Preached in the Mission house to the few members, and administered the Communion to *five* persons. Returned and spent the night at Rocktown.

March 11.—On reaching the Cape, I found letters from the United States, which are always *welcome*. They cheer and encourage us in our work.

ARRIVAL.—USUAL DUTIES.

March 19 —The "*Ocean Eagle*," from New-York, arrived to-day. Mr. and Mrs. Clements and Miss Jackson are passengers, for Corisco. We anticipate a pleasant visit from our friends. The ladies did not come ashore to-day.

Sunday, March 20.—All the Missionaries were with us to-day—the ladies going to church with us. Preached, morning and night, at St. Mark's.

March 23.—Mrs. R. has been quite sick for a day or two ; I am also quite indisposed. Could not, this week, go to preach at Rocktown.

March 26.—Am much better, as is Mrs. R. Was able to visit Balla's Town, and invite the people to church to-morrow. Had a long talk with Balla, who has several wives. But for these, without doubt, he might some day become a Christian. He may yet give all up but one, as we require he should.

April 1.—Joy has this day come to the Missionaries' part of this house—the Orphan Asylum ; a daughter was born to Brother Hoffman. Her name is "*Virginia Grace.*"

April 3.—Being at Rocktown, preached three times, and administered the Communion to some fourteen persons ; also lectured to the Sunday-school. I have worked hard to-day, but have had a happy season. God be praised for his goodness.

CONVOCATION—SERVICES—A STIRRING MISSIONARY MEETING.

Good-Friday, April 22*d.*—Having reached Cavalla last evening, was present this morning at the opening of the Convocation. Preached the opening sermon from John xii. 32, after the service was read by Bro's Messenger and Hoffman. The services were held in the Church of the Epiphany. There were about 100 persons present, among whom were four candidates for Orders and several teachers and catechists. Four ministers were present.

The Missionary meeting was held in the evening, after prayer by Rev. Mr. Messenger, one of the Missionaries in charge. The four Ministers present read reports of their stations and made addresses.

Some *fifteen* other persons, including teachers, visitors, and catechists, read reports, and the most of them made short addresses either in Grebo or English.

Some five large stations, and about eight out-stations, were heard from. Most of these seem to be in a prosperous condition. Some adults had been baptized, and quite a number of infants and children. Three persons had been ordained.

About eighty persons were present at the meeting, and, I trust, all were stirred up, and from this time they were more determined than ever to live and labor for Christ. The meeting continued three hours and a half.

April 25*th.*—The Convocation services were continued Saturday and Sunday, two services each day. Left on Saturday for the Cape, after the morning service, on which occasion several addresses were delivered. I trust we shall not soon forget the interesting services of the Convocation.

The corner-stone of St. Mark's Hospital was laid near the Orphan Asylum to-day, after appropriate services and three addresses.

MISSIONARY LABORS.

Sunday, May 1st.—Preached this morning in Balla's Town, across the river, at Cape Palmas; only a few persons were present. Attended the Missionary meeting at St. Mark's in the evening. Made the opening address, being followed by the Rev. Mr. Hoffman. About fifty persons were present. Rev. Mr. Crummell conducted the opening service.

May 5th.—Made my weekly visit to Rocktown this afternoon in a loaded canoe, by sea. It was rather a hazardous voyage. Perhaps there was not so much danger of capsizing the canoe as of shipping a sea and getting wet. The spray was constantly thrown upon me; and, in landing, I got quite wet in the surf. Our Mission boat has to be repaired, and so could not be used. Visited one of the native villages, and preached. Met about a dozen men just inside the town gate, seated under a tree; others were called. I preached about twenty-five minutes. I then said I would answer any question they might ask. Several at once answered: "Go on—preach us another sermon; we want to hear you."

I had prayer and preached another short discourse. The congregation gradually increased to about twenty-five or thirty men, who sat quiet and attentive to the last. May God incline them to be doers as well as hearers, of the Word. Lectured in the evening to about twenty persons living at the station. Gave special instructions to two candidates for baptism, one an adult.

May 6th.—Went this morning in hammock, three and a half miles to Fishtown, where I held service, preached, and administered Communion to six of our seven communicants there. Returned to the Cape this evening in the same canoe.

Sunday, May 8th.—Preached morning and evening in St. Mark's. The morning congregation was quite large. Visited one of the orphans who is almost dying. She is happy in the prospect of death. Conversed also with a native inquirer from Rocktown. Have spent a busy, happy day.

JAPAN.

The following is part of one of a series of letters, written by an officer on board the United States ship Powhattan, and published in the New-York *Journal of Commerce*. It bears date, *March 8th*, 1859.

The Powhattan first ran into the harbor of Nagasaki, in Japan, in July, having left the mouth of the Pei-ho immediately upon the conclusion of the treaty at Tien-tsin; and a few days after, Commodore Tatnall, Captain Pearson, and all the officers, were invited to dine with the Gover-

nor and Lieutenant-Governor, at the Government House, where everything passed off most courteously and pleasantly, however strange the dishes, and stranger still some of the Japanese usages in high life, the two old interpreters occupying the centre of the room between the two rows of tables, the one for the Americans, and the other for the Japanese officials; the two interpreters coming down to their very marrow bones, and on their hands and knees moving from one side to the other to communicate between the parties. After making a trip to Simoda and Yeddo Bay to assist Mr. Harris in putting the finishing strokes to his treaty, we returned to Nagasaki by the middle of August, when we spent a week or more there, and made further acquaintances. After running down to Shanghai, we returned the first of September, and spent that month and October in this charming bay, and among this simple and most attractive people.

Already the Japanese officials had got the idea of the superior value of the English language over the Dutch, as a medium of communication with foreign nations. A very considerable number of Japanese had got a mere smattering of the Dutch language, being able to speak a few words and sentences, as the shabby little colony of Desima, consisting of a dozen or two Dutchmen, and three or four dozen Japanese *ladies*, with the petty Governor at their head, had carefully and perseveringly inculcated the idea, that the *Dutch* was the most important language to be learnt. In this way they succeeded in keeping the Japanese ignorant of other "outside barbarians," and at the same time in perpetuating their own influence, and continuing to engross all the commerce. This game, so selfish and unmanly, had been played most successfully *for more than two hundred years*, the Japanese all the while believing the Dutch were the greatest nation in Europe, and the most to be courted and trusted. New ideas, however, were at once awakened by the arrival of the American fleet—the Powhattan, the Minnesota, and the Mississippi—all of them splendid men-of-war, as is universally conceded here; a Russian lieutenant frankly and laughingly saying that the Russians were *mortified* to see their superiority, and that the English were *mad*. They threw the poor Dutch vessels at once into the shade, and the poorer Dutchmen with them; and with the superiority of the American ships came the idea of the superiority of the English, or, as my scholars called it, the *American* language. Before we left, on the first of *November*, several English men-of-war had come in, on board one of which was Lord Elgin, and then a Russian frigate, bearing Count Poutatine, the Russian minister and Admiral; and a little later two or three French men-of-war, with Baron Gros, the French minister to China and Japan. Most of the Russian and French officers could speak English with fluency, though I was surprised to learn that Baron Gros could neither speak it or write it. None of them, however, *not even one of them*, spoke Dutch, and hence the impres-

sion was deepened upon the Japanese mind, that the Dutch language was good for nothing, while the English, as my young interpreters and scholars were wont to write in their exercises, was "*universal.*" With admirable good sense and sagacity, the Japanese governors saw the utility, and, indeed, the necessity of a knowledge of the English language, in reference to future intercourse with America and Europe, and the demands of that commerce and intercourse which were destined immediately to spring up. In this fact may be seen at once the good sense of the Japanese and their truly liberal feelings. They saw the use of the English language, and put the Japanese at once to learning it.

No sooner had we fairly anchored upon our third visit, before the Governor sent an interpreter to the ship, with the request that the Commodore would allow and designate some one to undertake the task of teaching his interpreters the English language. The post was offered to me, and gladly accepted, not in the expectation of remuneration; for none was offered, or even intimated, but in the hope of something better. I intend to study the Japanese mind, and language, and society, and watch an opportunity to announce, and inculcate, those great and glorious Christian truths, which had been embraced by *forty thousand* of the inhabitants of this city, at one time, but which has been extinguished from the year the Pilgrims landed on Plymouth Rock, and not one trace, not one memory, of which now remained, for Christianity had become so absolutely blotted out, and forgotten, that even the annual observances of *trampling on the cross*, as practised in these very streets, *according to law*, till within two years past, was believed to be some innocent and pleasant rite of their religion, and not an insult to that of others—a thing they never dreamt of for long years back, and which shocked them when they learnt it! Overlooking the city, arises the "Hill of the Martyrs," where tens of thousands had been crucified, burnt, suffocated, torn in pieces, and thrown into the bay; and how exultant the thought of being permitted to kindle up, but one spark only though it might be, of that old flame which once had blazed here, but been extinguished for more than two centuries! And to kindle it in the *very spot where it had been extinguished*, and standing upon the very ashes of the thousands of martyrs! I had not seen the Martyrs' Hill; I could find no one able to identify it; but near the close of the school, after many a long and weary walk, and repeated disappointments, by the aid of one of my interpreters, I found it. I ascended it; I stood upon it; I walked around it; my feet seemed to burn in the hot ashes, and my ankles to be bathed in the equally hot blood of the martyrs, while wailings broke upon the ear from the thousands and tens of thousands of men, and women, and children, as in the untold agonies of infernal tortures, they parted with life rather than part with their faith and their Saviour. But, how changed now! All was still and quiet; the beautiful terraces high up the mountain's side, were covered

with a luxuriant vegetation, while rice fields, in the valleys, sparkled in the water which stood upon them, and Christian ships were peacefully anchored in the large and charming bay below, and your correspondent, professing to be a Christian, and well known as such, shook hands and talked, and laughed with the descendants of those old executioners, on the very spot where the horrible deeds were done, and none could be more courteous and agreeable. That "Hill of the Martyrs" I must describe to you in a future communication. Such a tragical spot the world does not contain this side of Calvary.

All preliminaries having been settled, on the day and at the hour appointed, the young men came on board to commence their English education, it having been arranged that the school should be held on board the ship, lying about half a mile from the shore. On the port side of the quarter deck, and near to the door of the Commodore's cabin, the school was organized, the young men readily and gracefully making use of chairs, instead of seating themselves upon the floor, covered with neat mats, according to the universal usage in Japan. After a short experience in this location, so many were the inevitable annoyances and inconveniences, and such a restraint was thrown upon the scholars in their attempts to master the sounds of the English letters, by the presence of the officers and men on duty, that it was found expedient to have the school on shore. It was left to the young men to designate and prepare the place, and then meet me the next day and conduct me to it.

The little artificial island of Desima, containing just three acres, is built upon a bed of stones immediately before Nagasaki, from which it is separated by a ravine, which is dry when the tide is out. The name of the island is composed of *De*, before, and *Sima*, an island, thus indicating the position of the island in relation to the town. The island is raised about, fifteen feet above the water, with its sides walled up from the water; on the top of the walls a strong palisade is built, while one gate is located at the wharf, and another at the bridge connecting the island with the town, both of which are shut, barred, and guarded, from sunset to sunrise, thus making the poor Dutchmen culprits and prisoners; and all this have they uncomplainingly and even thankfully endured *for two hundred and fifteen years!* A single street runs through the island, which is lined on both sides with stores and houses, and terminates at the stone arched bridge, two rods wide, which connects the island with the town. Here you enter a wide street, and following it a quarter of a mile, turn a right angle, and proceeding half a mile further, come to a quarter called the "Russian Bazaar," built upon an artificial island like Desima, and receiving its name, as I was told, from its having been appropriated to the Russians whenever they may wish to commence commercial operations. It contains about two acres, and is surrounded by structures for Japanese silks, porcelain and lacquer ware, except at one end, a part of which is

occupied by a large, solid gate, which shuts in the bazaars on the side of the town; while at the opposite end of the area, a high and strong wooden wall and gate shut in the bazaars on the side of the bay, a wharf having been constructed, at which junks and boats load and unload. The open area is neatly paved with flag-stones, and kept perfectly clean; and so innocent and honest are the occupants of the stalls, about fifty in number, that no partitions are made between them; and while there are men, and boys, and clerks, moving about before the articles, and behind them, all ready to wait upon you, it is hard to tell who is the true owner, as one will help others to dispose of their goods when he is waiting for calls for his own. The thousand beautiful articles of Japanese manufactures, in lacquer ware, porcelain, and curiosities, are exposed upon stands and tables, or else are carefully laid upon the ground, no one appearing to be on the look out, and no one apprehensive of theft or cheating. The bazaars have no front doors, or even any wall or protection of any kind, all being open and exposed, while at the close of the day, boards, nailed together and moveable, are placed by the occupant of each stall against his own goods, and the two outer gates of the bazaars closed and barred. I did not see or hear of any night watch; I never saw a quarrel; I never heard an angry word, or of an instance of dishonesty. So live these contented and happy mortals, ignorant of the tricks of trade, and of the tricks of those who do not trade. I could never be tired of examining and admiring their beautiful wares, and silks, and curiosities, or even satisfied. Still less could I be tired with contemplating the charming exhibitions of simple, unsophisticated, kind and confiding human nature before me.

I was conducted to the Russian Bazaar; there is another on Desima, called the *Dutch Bazaar*. A neat room in the second story of a new building had been provided, the lower story of which was used by the money exchangers, and other officials. The floor was covered with the neatest mats, and the walls with handsome Japanese paper, while one large sliding window, also of paper, opened to the bay, and the green hills and the innumerable temples, or the groves around them, and the other looked down into bazaars and the area below, with the crowds walking to and fro, or engaged in making purchases. Which was the more charming sight, I could hardly tell—*nature* in the bay, the hills and the groves, or *nature* in these kind-hearted and guileless mortals whom I saw before me. A square table was set in the middle of the room, with neat benches around it, by the side of which I took my seat, and opened the *first English school ever opened in Japan*. In honor of my Alma Mater I called it *Dartmouth College, Junior*; a far more hopeful school, could it have been sustained, than "Moor's Indian Charity School," in which Dartmouth College had its origin.

Death of the Bishop of Sierra Leone.—The African and Sierra Leone Weekly Advertiser of June 3d announces the death of the Bishop of that diocese, the Right Rev. John Bowen, LL.D., appointed to the see in 1857. Having had several attacks of the yellow fever, so often and so fatally prevailing on that coast, and having got over them, it was hoped that his life would be spared for many years.

The deceased Bishop was, in the early part of his life, engaged in farming operations in Canada. When the rebellion broke out, he served in the militia in that country. In 1842 he came to Ireland, and entered Trinity College, Dublin. Subsequently he was ordained by the present Bishop of Durham, then Bishop of Ripon. In 1847 he visited Palestine and the East, where he made the acquaintance of Mr. Layard, and was with him at some of his excavations of Nineveh. He returned to England in 1851, and three years later visited the East a second time. In consequence of Mr. Layard's relationship to Lady Huntley, Mr. Bowen was presented to the living of Orton Longueville, which he held until his appointment to the see of Sierra Leone. In August last, Mrs. Bowen died, and this affliction, it was at one time feared, had affected his health. At the time of his death Dr. Bowen had occupied the see two years and five months, a somewhat longer period than any of his predecessors. The deceased prelate was a man of great energy and strong physical powers; but unhappily, it is said, he was not always mindful that an African climate was very different from the healthy, bracing climate of our Canadian possessions.

INTELLIGENCE.

Sailing of Bishop Boone and Other Missionaries for China.—We have, in another part of this number, mentioned the departure of Bishop and Mrs. Boone, and twelve other Missionaries, for China, in the ship Golden Rule, which sailed from New-York on the 13th July.

Letter from the Rev. C. C. Hoffman.—We are in receipt of a letter from Mr. Hoffman, dated *Cape Palmas*, *June* 13*th*, 1859, from which we take the following: "God still preserves our lives, though our new missionaries have suffered much and been able to do but little. Mr. Hubbard seems to suffer most, and is very much debilitated. Mrs. Hubbard has had a severe attack, but has in a great measure recovered. I am sorry to say I am again suffering from my old companion, fever, even while I write you; still it is not so severe but that I am about my work.

We had a very interesting Sabbath yesterday, Whit Sunday. In the morning I baptized three native youth and an infant at St. Marks. I baptized our infant in the chapel of the Orphan Asylum, and, at the same time, *a little dumb boy*, the younger brother of the one whom I sent to the United States. I have taken him to live in my family, and myself and Mrs. Hoffman and Dr. D'Lyon were his sponsors. He is an exceedingly intelligent and docile child.

Miss Ball is not in very good health, but keeps about her duties. Mrs. Hoffman is gaining again her health and strength. Mr. and Mrs. Rambo, at Rocktown, have occasional fevers. He baptized a native yesterday.

LIST OF PACKAGES, *&c., received at the Office of the Foreign Committee, No.* 19 *Bible House, from June* 15*th to July* 15*th,* 1859.

From	For	Article.	No.	Forwarded By
No Advice,.....	Miss E. G. Jones, China,	One Box,..	48	Sh. "Golden Rule."
" "	Miss L. M. Fay, "	" " ..	49	" " "
Ct.—N. D. Smith, Esq.,.....	Rev. E. W. Syle, "	" " ..	50	" " "
S. C.—Beaufort,.....	Mrs. Boone, for Charitable Purposes in China,....	" " ..	51	" " "

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 15th to July 15th, 1859:

New-Hampshire.

Portsmouth—St. John's Ladies' Missionary Society, Chi., $10; Af., $10; Japan, $20. $40 00

Vermont.

Guilford—Christ Ch..... 5 00

Massachusetts.

Boston—St. Paul's, from a member, towards outfit of missionaries to Chi.....$500 00
Brookline—St. Paul's, in response to Bp. Boone's Sermon in behalf of the Chi. Miss., $570 50; from Rev. J. S. C. Greene, $200 00..770 50
Marshfield—From Miss. Sarah Little..... 2 50
Sherborne—From A. H. Blanchard, for Chi.,..... 2 00 1275 00

Rhode Island.

Providence—Grace, toward outfit of miss. to Chi... . .350 00
" St. John's, toward outfit of miss. to Chi., $800; from Ladies' Philanthropic Society, for Af., $200.1000 00 1350 00

Connecticut.

Branford—Trinity, from two parishioners..... 5 00
Essex—St. John's, $1 87; from a member $2 50..... 4 37
Fairfield—St. Paul's, from a Lady member..... 5 00
Litchfield—St. Michael's S. S., for scholarship in Af.... 20 00
Meriden—"From a Friend," for Chi..... 25 00
Milford—St. Peter's, for Af.... 7 19
North Guilford—St. John's, from a member..... 5 00
Southport—Trinity S. S., for ed. W. Bulkley, Af..... 10 00 81 56

New-York.

Bay Ridge—Christ Ch., $59 41; S. S., for Af., $57 07.....106 48
Brooklyn—Christ Ch., from Mr. & Mrs. D. O. Kellogg toward outfit of missionaries to Chi..... 5 00
" Holy Trinity S. S., for Mrs. Keith's school, Shanghai..... 36 50
" St. Ann's, toward outfit of missionaries to Chi.....544 00
Carmansville — Intercession, $89 14; Chi., $75; Japan, $25; S. S. Mite Society, $4 37; Chi., $3 97: Miss Church's class, for Robt. Smith scholarship, Af. $41; Miss J.'s class, for do., $1 07; Mr. D.'s class, for do., $1 88: Miss J.'s class, for St. James Hoffman Station, $3 90; Miss A.'s class, for do., $2 13..247 46
Cherry Valley—Grace, $6 25; Chi., $10..... 16 25
Clifton, S. I.—St. John's, for Japan..... 92 35
Cooperstown—Christ Ch., from Women's Saving Fund, $9 16: S. S., for Japan, $5..... 14 16
Fishkill Landing—St. Anna's, toward outfit of missionaries to Chi..... 22 00
Glens Falls—From S. R., for Chi..... 5 00
Haverstraw—Trinity S. S., for Japan, one third 18 50
Little Neck, L. I.—Zion Ch., $38 96; S. S., $15 85; (of which $49 33 are for Af., and $5 48 for general)... 54 81
Manhasset, L. I.—Christ Ch., $46 54; Chi. $5..... 51 54
Newtown, L. I.—St. James'.... 10 00
New-York—Am. Bible Society, bal. of appropriation to Chi.....500 00
" Christ Ch., toward outfit of missionaries to Chi..1000 00
" Incarnation, toward outfit of missionaries to Chi...699 00
" St. Bartholomew's S. S., one half 37 00
" St. George's, toward outfit of missionaries to Chi.1571 50
" St. Mark's toward outfit of missionaries to Chi...894 00
" Trinity Supt. of African Episcopate 250 00
" From Miss Gibson..... 5 00
" From Miss Esther Turner, for Japan, $30; Miss Elizabeth Turner, toward the purchase of books for Chi., $20..... 50 00
New-York—From S. Cambreleng, Esq., toward outfit for missionaries to Chi.100 00
" From Capt. Augustus Proal, for Chi..... 5 00
" From "A Friend," Chi. and Af.....100 00
" Anonymous..... 20 00
" From Mrs. M. Mansfield, toward outfit of missionaries to Chi..... 20 00
Oriskany Falls—From Timothy Babcock..... 1 50
Poughkeepsie—St. Paul's S. S., toward ed. R. Oakley, Af..... 10 00
" From "A Lady," for Interior Station, Chi.... 10 00
Scarsdale—St. James the Less. 10 00
Sing Sing—St. Paul's..... 45 32
Smithtown—St. James', outfit of missionaries, Chi..... 5 00
Ravenswood—St. Thomas..... 22 50
White Plains—Grace S. S., additional for Chi., $13; Af. $4..... 17 00 6596 87

Western New-York.

Avon—Zion S.S., Children's Hoffman Society, for Af..... 2 00
Geneva—Trinity. 2 00
" From G. L. Rose, Esq., for Chi. and Af..... 40 00
Homer—From "H.," toward outfit of missionaries to Chi..... 5 00
Mount Morris—St. John's, from a parishioner, for Japan.. 5 00
Seneca Falls—Trinity S. S., for Hoffman Station, Af..... 20 00
Rome—From Mrs. John Stryker, toward outfit of missionaries to China..... 10 00
**Oxford*—St. Paul's, a parishioner of..... 10 00 94 00

New-Jersey.

Elizabeth—St. John's..... 20 28
Hoboken—Trinity, from Mrs. J. A. Stephens, for Chi..... 20 00
Madison—Grace, for Interior Station, Chi..... 28 14
Newark—From a Friend..... 5 00
Orange—St. Mark's, $43 52; for Interior Station, Chi. $43..... 86 52
Princeton—Trinity, $57 81; Chi., $175 43; S. S., $12 27; from W. O., $150; from Mrs. W. L. Rogers, to be applied by Bishop Payne, $5..... ....400 51
Swedesboro'—Trinity, toward outfit of missionaries to Chi..... 20 00
Trenton—St. Michael's, from "C. V. M.," for Af..... 3 45 583 90

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* A contribution from the Misses Van Wagenen, of this place, in May No., was erroneously entered as from Oxford, Conn.

Pennsylvania.

Birdsboro'—St. Michael's, for Af..... 6 00
Bloomsburg—St. Paul's, toward outfit of missionaries to Chi..... 25 00
Douglassville—Morlatton Par., St. Gabriel's, for Af..... 15 00
Honesdale—Grace, for Chi.,$45; from "Henry,"for do., $1 46 00
Lancaster—St. James..... 26 23
" From Miss Bowman, for use of Rev.C. C. Hoffman, Af..... 20 00
Mantua—St Andrew's, for Af.. 9 00
Montrose—St. Paul's..... 10 24
Muncy—From Miss A. Shoemaker, for Af..... 1 00
Oxford—Trinity, for Af., $25; Chi. and Japan, $12 16.. 37 16
Philadelphia—Intercessor, toward outfit of missionaries to Chi..... 95 00
" St. Andrew's, toward outfit of a missionary to Chi. $1,100; Colored, Female, and Infant S. S., 3d ann. payment E. T. Parkes' scholarship, Af. $20....1120 00
" From Mrs. M. C. Stewart, thro' Miss W. E. Smith, for the most healthy Station in Af.....500 00
" From a "Philadelphian," for Chi..... 10 00
Wellsboro'—St. Paul's..... 14 00
Williamsport—From Miss S. R. Moore, for Chi. and Af.. 5 00
York—St. John's, toward outfit of missionaries to Chi. 52 75 1992 38

Delaware.

Lewis—From "A. Z.," toward outfit of missionaries to Chi..... 5 00
Indian River—St. George's, toward outfit of missionaries to Chi., $1; from "Z.." for do., $4..... 5 00
Wilmington—St. Andrew's S. S., for Orphan Asylum, Cape Palmas.....150 00
" Trinity, to be applied by Bishop Boone..... 50 00 210 00

Maryland.

Baltimore—Ascension, for Interior Station, Chi..... 42 95
" Christ Ch., for Chi., $196; Japan, $52 91.....248 91
" Grace, $446 35; from a member, for Japan, $50...496 35
From H. D. A. Duer, Sec. of Epis. Miss. Soc., for 5 scholarships in China....200 00
Bladensburgh—From B. D. Lowndes, Esq., $2 50; for Af., $5 00..... 7 50
Harford Co.—Havre de Grace Par. S. S..... 2 50
Pr. George Co.—Upper Marlboro', Trinity, China..... 28 75
Pr. Geo. Co.—QueenAnne Par. St. Barnabas' Ch., $20; from Ladies' Mis. Society, $5... 25 00
Royal Oak—From H. D. Didier, for China..... 2 00
Washington—D. C., Christ Ch. S. S., for China..... 50 00
" St. John's, for Af..... 80 00 1183 96

Virginia.

Fairfax Co.—Theo. Seminary, Mount Zion, for educating boys in Af..... 20 00
Fauquier Co.—Leeds Ch., from a Lady..... 1 00
Fluvanna Co., Columbia—St. John's, toward outfit of Missionaries to China.... 35 00
Fredericksburg—From E. G., for Chi. and Japan..... 10 00
Greensville Co.—Meherrin Par., Christ Ch., from Mrs. A. M. Goodwyn, toward outfit of Missionaries to China..... 40 00
Jefferson Co., Charlestown—Zion, toward outfit of Missionaries to China, $65; from a member, for Chi., $5..... 70 00
Jefferson and Berkeley Co.—Norborne Par., for Chi..... 3 54
Lancaster C. H.—From Mrs. M. L. Ball, for Chi., $5; from Jas. W. and Betty L. Ball, for do., $2 50..... 7 50
Loudon Co.—Aldie, from T. M. Boyle, for China, $10; Wm. N. Berkeley, for do., $5..... 15 00
Lynchburg—St. Paul's, for Chi.. 50 93
Petersburg—Grace S. S., for salary N. S. Harris, Af..... 25 00
" St. Paul's, from a member ¼..... 2 50
Richmond—Grace, from Mrs. P. Gibson, toward outfit of Missionaries to China... 5 00
Staunton — Trinity, $85 85; from Mrs. Dr. Stribling, for China, $20 00; Af. $5..110 85
Wythe Co.—Wytheville S. S., for China..... 2 50 398 82

North Carolina.

Chatham Co., Deep River—From two ladies toward outfit of Missionaries to Chi..... 10 00
Elizabeth City—Christ Ch., for edn., Wm. F. Martin, Af... 10 00
Newbern—Christ Ch., from a lady, for Chi..... 5 00
Raleigh—Christ Ch., for ed. Richard Mason, Af..... 20 00
" From K. P. Battle, toward outfit of Missionaries to China..... 10 00
Wilmington—St. James' Par., from Rev. Dr. Drane, for the T. H. Wright's Scholarship, Af., $20 00: from Mrs. V. Anderson, $10 00 30 00
" From "T. H. W." for Chi. 10 00 95 00

South Carolina.

Beaufort—St. Helena Ch., for Af. 34 30
Bradford Springs—St. Philip's, for China 20 00
Camden—Grace, for China..... 84 00
Charleston — Calvary colored cong., for Af. 4 82
" Christ Ch., for Chi. and Japan. 18 00
" St. Paul's, $8; Japan, $5. 13 00
" St. Peter's, from Mrs. R. Withers, for China..... 5 00
" From Mrs. E. Holbrook, for Japan 50 00
Pendleton—St. Paul's 21 00
Pineville — St. Stephen's and Upper St. John's, $10; Chi., $10 ..... 20 00
Richland—St. John's, from a member, for Chi..... 10 00
Sumter—Holy Comforter, Chi.. 20 00
Waccamaw—All Saints, Chi., $5 00; Af., $11 65; Family Scholarship, Af., $25.. 41 65 341 77

Georgia.

Savannah—Christ Ch., for Interior Station, Chi.....750 00
" From the Ladies' Chinese Society, for scholarship, $150; discretion of Bp. Boone, $150, for day sch., thro' Mrs. Boone, $100; for do., thro' Miss E. G. Jones $100.....500 00
Rome—St. Peter's, from a member, toward outfit of missionaries to Chi..... 5 00 1255 00

Mississippi.

Pass Christian—Trinity Female Seminary, Miss. Soc. for Af. 26 00

Louisiana.

New-Orleans—Christ Ch., for Chi.....186 12
" St. Peter's, Rev. A. D. McCoy, for Af..... 10 00
Plaquemine Par.—Emmanuel Ch., Rev. R. H. Bourne, $5; from Dr. F. Egan, toward outfit of missionaries to Chi., $5 ..... 10 00 206 12

Ohio.

Akron—St. Paul's, for Japan... 7 21
Canfield—St. Stephen's..... 5 00
Cleveland—From the Miss. Soc. of the Seminary, for girls' school, Shanghai, thro' Mr. S. N. Sanford..... 6 75
Gambier—Harcourt Par., for supt. of child, Af., $8 70; from J. S. Sawer, for Chi., $10 ..... 18 70
Granville—St. Luke's, for Japan 5 00
Madison Township—St. Matthew's..... 7 00
Mount Vernon—St. Paul's S. S., for Chi.....113 00
Wakeman—St. John's, from J. A. Beecher, to be applied under direction of Bp. Boone..... 2 00
Zanesville—St. James' S. S., for R. Hazlett sch'ship, Af. . 20 00 184 66

Illinois.

Cairo—From a missionary and his friend, from Tenn., toward outfit of missionaries to Chi..... 10 00
Chicago—Anonymous, toward outfit of missionaries to Chi.....100 00 110 00

Kentucky.

Jefferson Co.—Louisville, St. Matthew's, from T. Brown, Esq., for Chi. and Japan.100 00
Versailles—St. John's from a few members, toward outfit of missionaries to Chi. 5 00 105 00

Tennessee.

Jacksonville—St. Luke's,..... 3 85

Indiana.

New Albany—St. Paul's, toward outfit of missionaries to Chi..... 10 00

Missouri.

Monticello—From Mrs. S. A. Ayres, thro' D. Dana, Jr. 1 00

Arkansas.

Fayetteville—From Mrs. R. and her son, Mr. W. Washington, toward outfit of missionaries to Chi 1 25
Little Rock—Mrs. M. F. Trapnall 10 00 11 25

Wisconsin.

Dunnville — Anonymous, toward outfit of missionaries to Chi..... 5 00
Nashotah Lakes—St. Sylvanus Par..... 20 50 25 50

Minnesota.

Minneapolis—Gethsemane, for China..... 10 35

Miscellaneous.

From "a Friend to Missions," for Chi..... 14 00
" a "Southern Church Woman," for Chi..... 5 00
" "M," for do..... 10 00
" "F. C. M," for Japan.... 2 00
" Anonymous..... 50
" "Francis Robert," for Chi. 5 00 36 50

$16,233 49
Amount previously acknowledged..72,417 57

Total since October 1st, 1858.....$88,651 06